

4151.9
UNIVERSAL LOVE

CONSIDERED, 4151.7.41

AND ESTABLISHED UPON ITS

2.
RIGHT FOUNDATION:

BEING A SERIOUS INQUIRY HOW FAR

CHARITY

may, and ought to, be extended, towards

PERSONS OF DIFFERENT JUDGMENTS

IN

MATTERS OF RELIGION:

AND

Whose principles, among the several sects of Christians, do most naturally lead to that due moderation required.

Written in the spirit of love and meekness, for the removing of stumbling blocks out of the way of the simple; by a lover of the souls of all men,

ROBERT BARCLAY.

God is love, and he that dwelleth in love, dwelleth in God.

1 John iv. 16.

For this is the love of God, that we keep his commandments.

1 John v. 3.

A NEW EDITION.

LONDON:

PRINTED AND SOLD BY

JAMES PHILLIPS AND SON,

GEORGE YARD,

LOMBARD STREET.

1799.

THE
CONTENTS.



	Page
<i>The Introduction, giving an account of the Author's experience in this matter ; with the reasons moving him to treat thereof, .</i>	3

SECT. II.

<i>The nature of Christian love and charity demonstrated ; the consistency of true zeal therewith : its distinction from false zeal, .</i>	6
--	---

SECT. III.

<i>The controversy stated with respect to the different sorts of Christians ; how it is to be fetched from the nature of their principles, and not from the practice of particular persons, . . .</i>	10
---	----

SECT. IV.

<i>An examination of the principles of several sorts of the so called Christians compared with this universal love, and found defective : as, 1. of Papists : 2. of Protestants in general : 3. of Socinians,</i>	15
---	----

SECT. V.

<i>Some principles of Christianity proposed, as they are held by a great body of people, and whole gathered churches in Great Britain and Ireland ; which do very well agree with true universal love,</i>	29
--	----

UNIVERSAL LOVE, &c.

SECT. I.

THE INTRODUCTION.

*Giving an account of the Author's experience in this matter;
with the reasons moving him to treat thereof.*

ALBEIT it were very desirable, that man could from his very tender age upwards receive so living an impression not only of the truest and surest principles of the doctrines of Christ, but also of the life and power of godliness, to leaven the whole mind and affections unto the pure and holy nature of Jesus; yet seeing that this happiness befalls to few (most men being by the prejudice of education either prepossessed, or defiled with wrong notions) or else those who come to receive even at first a right impression in their understandings, as to opinion or principle, do either by the power of inward corruption working upon their natural complexions, or by other temptations from without, oftentimes fall exceeding short of this pure life; the best way to redeem the time, and to repair that loss, is from the experience we have had of the evil, and the memory we retain of how far we have been wrong, to confirm and strengthen ourselves in the good now revealed and embraced: which by the powerful working of God's infinite goodness turning all to the advantage of those, that love and follow him, makes the ministry of such the more effectual; as in the example of Paul and others was manifest.

It being then so, that the condition of my life hitherto (albeit I as yet am but a young man) gives me experience, more than perhaps to many others, to treat of this subject; therefore finding a true freedom and liberty in my spirit, I have willingly undertaken (for the sake of some) to write something briefly, and yet I hope clearly thereof: that my experience herein (if the Lord will), by his blessing, may be made useful to others.

My first education from my infancy up fell amongst the strictest sort of Calvinists, those of our country being generally acknowledged to be the severest of that sect, in the heat of zeal surpassing not only Geneva (from whence they derive their pedigree) but all other the reformed churches abroad (so called :) so that some of the French Protestants being upbraided with the fruits of this zeal, as it appeared in Jo. Knox; Buchanan, and others, do, (besides what is peculiar to their principles of this kind,) allege the superabundance thereof to proceed *a fervido Scotorum Ingenio*, i. e. from the violent complexion of our countrymen. I had scarce got out of my childhood, when I was, by the permission of Divine Providence, cast among the company of Papists, and my tender years, and immature capacity not being able to withstand and resist the insinuations, that were used to proselyte me to that way, I became quickly defiled with the pollutions thereof; and continued therein for a time, until it pleased God through his rich love and mercy to deliver me out of those snares, and to give me a clear understanding of the evil of that way. In both these sects the reader may easily conceive, that I had abundant occasion to receive impressions contrary to this principle of love herein treated of; seeing the straitness of several of their doctrines, as well as their practice of persecution do abundantly declare, how opposite they are to universal love: as shall hereafter more at large be shewn. And albeit at the time it pleased God to deliver me out of these snares, I was so young, that it may be presumed, my observations could be but weak, and consequently my experience inconsiderable; yet for as much as from my very childhood I was very ambitious of knowledge, and by a certain felicity of understanding (I think, I may say with-

out vanity) successful beyond many of my equals in age, though my observations at that time were but weak, yet since, I have with more leisure and circumspection gathered thence so much experience, as I am confident, will serve for a sufficient foundation to any superstructure I shall build upon it in this treatise.

The time that intervened betwixt my forsaking of the church of Rome, and joining with those, with whom I stand now engaged, I kept myself free from joining with any sort of people; though I took liberty to hear several: and my converse was most with those, that inveigh much against judging, and such kind of severity; seeming to complain greatly for want of this Christian charity among all sects. Which latitude may perhaps be esteemed the other extreme, opposite to the preciseness of these other sects; whereby I also received an opportunity to know, what usually is pretended on that side likewise; and thence can say somewhat experimentally on that part also.

As for those I am now joined to, and whom I justly esteem to be the true followers and servants of Jesus Christ, the world speaks diversly of them, as to this matter; some highly accusing them of the want of charity, and quarrelling with them as such, who peremptorily condemn all but themselves: others have a contrary conceit of them; each according as they are prejudicated and informed: what may be truly said in the case, shall after appear. I myself have been diversly censured in this matter, being engaged in controversy; which, as it can be scarcely handled without something of sharpness, so is seldom managed by any so successfully, as not to bear the censure of some or other in this respect. Having then upon the whole matter observed, that this want of charity is that, for which each sect accuses the other, and yet are most averse to see this defect in themselves; and that some do accuse all sects, as guilty of this crime; I have judged it meet to commit my sense hereof to writing, according to the purpose signified in the title aforementioned.

SECT. II.

The nature of Christian love and charity demonstrated; the consistency of true zeal therewith: its distinction from false zeal.

THE nature of Christian love and charity is fully and abundantly described in the Holy Scriptures, where it is preferred before all other virtues and properties whatsoever; as that which comprehendeth in it all other perfections, and is the root and spring of them. For there can be no true virtue, but that which proceedeth from love; hence God himself is called love, 1 John iv. 8. as being that, under which all his innumerable and unutterable perfections are included. By this love we are redeemed from the corruption of our nature, and have received the benefit of a mediator, John xvi. This is the banner, wherewith God covereth his children, Cant. ii. 4. This is that, which constrained our Lord Jesus Christ to lay down his life for us, John xv. 13. The exercise of this is given by Christ, as the principal token of his disciples, John xiii. 35. It is numbered as the first fruit of the spirit, Gal. v. 22. It is called the fulfilling of the law, as that, wherein all consisteth, Rom. xiii. 10. For to love God above all things, and our neighbour as ourselves, is the sum not only of the law, but of the gospel also, 1 Cor. xiii. 13. Therefore the apostle Paul giveth to this love or charity the precedency before either faith or hope; in which chapter he doth briefly, but very emphatically describe it. For having first shewn, that the speaking with tongues of men and angels, that the gifts of prophesying, understanding and knowledge, that the faith that even could remove mountains, and the giving of all to the poor, yea, and the body to be burnt, is nothing without it; he proceeds to the description of it thus: "Charity suffereth long, and is kind; Charity envieth not, vaunteth not itself, is not puffed up, does not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in

the Truth; beareth all things, believeth all things, hopeth all things, endureth all things, never faileth;" albeit other gifts have: 1 Cor. xiii. from the first verse. As by this the excellency of love is shewn; so the necessity of pressing after it, and living in it, will be readily acknowledged by all: but seeing, the sum of this love, as well as the perfection thereof consists in loving God above all; so whatever diverteth in any thing therefrom, is not to be accounted love, though the same word be used to express it, and that in the Scripture itself; such as the love of self, the love of the world, the love of any creature. Hence for the attaining of the true and excellent love, the love of all these other things is not only to be laid aside, and the love of God preferred to them; but they are to be hated, as Christ himself phraseth it: "He that hateth his life," John xii. 25. Yea, he useth it so, as to speaking of hating father and mother, Luke xiv. 26. Though when the love to such is truly subordinate to the other, it is both commended and commanded.

The testimony, which is required of our really being in the love of God, Christ himself signifieth to us: "If you love me, keep my commandments:" and as the beloved disciple John said in the case of knowledge, shewing us the falsehood of such, as pretend to know God, and yet do not so; saying, He that says, he knows God, and keeps not his commandments, is a liar, and the truth is not in him, 1 John ii. 4. So may be also said, He that saith he loves God, and keeps not his commandments, is a liar, and the truth is not in him; according as the same apostle saith, 1 John v. 3, "For this is the love of God, that we keep his commandments." Hence it is apparent, that love without purity is but a false pretence; and that whatsoever hinders from the practice of this love of God, or withdraws from the obedience of the least of his commands, is to be denied, and no ways to be entertained; as being either the love of the devil, the love of the world, or the love of self, and not the love of the Father. And as from the true love of God (having taken place both upon the understanding and will) there ariseth a great fervency and desire of mind, that it may be wholly united with the

Lord, and made conformable unto his will in all things; so from hence ariseth also a certain aversion from, indignation of, and even hatred to, whatsoever is contrary thereunto, or has a tendency to lead from it, which is commonly called zeal. Which zeal having a right bottom and foundation, and proceeding purely from the love of God, is a great virtue, greatly to be commended and pressed after; and the defect thereof is justly reprobable in a Christian. That zeal then, thus considered, is a thing excellent, pure and holy of itself, appears, in that it is ascribed to God himself, 2 Kings xix. 31. Where the performance of the blessed evangelical promises is to be performed by the "zeal of the Lord," Isa. ix. 7. He is said to be clothed with zeal, as with a cloak; and lxiii. 15, his zeal is numbered with his bowels and mercies. Next David recommends himself to God, for that the zeal of his house had eaten him up, Psalm lxix. 9. and cxix. 139. And Paul commends the Corinthians for their zeal, 2 Cor. vii. 11. 1 Cor. xiv. 12. And for this end has the grace of God appeared unto all, that there might be a people gathered, "zealous of good works," Tit. ii. 14. And as this is commended and recommended on the one hand; so is the contrary thereof (to wit, indifferency and luke-warmness) reprov'd and rebuked, as a thing displeasing to the Lord. Of many instances whereof that might be given, that unto the church of Laodicea may serve at present, Rev. iii. 15, 16: because for a remedy against this evil she is exhorted, verse 19, to be zealous and repent.

But as there is a true zeal, so is there a false one; and it is not more needful to have the one, than it is to avoid the other. Now as the true zeal proceedeth only from the pure love of God, and single regard to his honour and glory; so the false zeal proceedeth from the love of something else, and the regard to other things. And of this false zeal there are several kinds, as well as degrees: all of which, though they ought to be shunned; yet some are far more hurtful and pernicious than others. The worst and highest of these is, when as men through the height of pride, lust, ambition, or envy, shew them-

selves furious and zealous to satisfy and fulfil their desires and affections; this is the highest zeal for self: from this zeal did Cain slay Abel; Ishmael mocked Isaac, and Esau hated Jacob; Pharaoh persecuted the children of Israel; Saul, David; and Jezebel the true prophets of the Lord.

A second kind is, when as men, that are not true and faithful even to those principles of religion they profess themselves to acknowledge as true, as being conscious to themselves, and also publicly known to be such, as are vicious and profligate; yet do violently persecute and oppress others, that differ from them; though they be not only equal to them, but even by their own acknowledgment exceed them in temperance and virtue: having nothing to charge them with, but that they agree not with them in judgment and practice in matters of religion. This apparently is a false zeal, and not of God; for if it proceeded from the true love of God, it would first operate in themselves to the removing of all those things, which they acknowledge to be contrary to this love of God, before it exerted itself towards others; seeing, as the proverb is, Charity begins at home. And like unto this was the zeal of the Scribes and Pharisees, who persecuted Christ for a breaker of the law, which themselves did not fulfil: as is also the zeal both of the Papists and Protestants in their persecutions at this day.

A third sort is of such, who do indeed walk strictly and closely to their own principles, making conscience of their way; but yet being blinded in their understanding, do persecute truth, supposing it to be error. Of this number was Paul before his conversion, being as to the law blameless, and persecuting the saints out of zeal, Acts xxii. 3. Gal. i. 14. And therefore in this class he numbers his countrymen, saying, "They have a zeal of God, but not according to knowledge," Rom. x. 2. And perhaps among these such may be numbered, of whom Christ speaketh, saying to his disciples: And when they kill you, they shall think to do God service.

A fourth or last sort is, when as men being truly enlightened in their understanding, but their will, heart and

affections not being thoroughly leavened with the love of God, do condemn things justly reprobable, but not out of the pure drawings of Divine love; but even from a mixture of self in the forwardness of their own will, as not suffering any to be contrary unto them.

This is the most innocent kind of wrong zeal; yet not so, but that it ought to be watched against: and of these few that are guilty of it, it were fit, they waited to be redeemed from it. But the pure, undefiled zeal, that is acceptable to God, is that, which proceeds not only from a pure and clear understanding, but also from a renewed and sanctified will, which moves not of nor from self, but from and for the Lord.

SECT. III.

The controversy stated with respect to the different sorts of Christians; how it is to be fetched from the nature of their principles, and not from the practice of particular persons.

THE sum of what is said, is, that true Christian love and charity is the most excellent of virtues, most needful to be sought after and attained; that it is never joined, but with purity, which it naturally leads to; and therefrom doth consequentially arise an indignation and zeal against unrighteousness: which true zeal is justly commendable, and really distinguishable from all false and ignorant zeal.

For the more clear stating of the controversy in proceeding in this matter, these following assertions relating thereto may be proposed and affirmed.

- I. That whatsoever love is consistent with the pure love of God, may be safely exercised towards all sorts as well of men, as Christians.
- II. That whatsoever love or charity really conduceth to the salvation of their souls, and so far as they are ca-

pable thereof, may and ought to be shewn towards them.

III. That therefore the good in all ought to be commended, encouraged and loved; and no true good either denied, rejected, or despised, because of any errors peculiar to respective sects.

IV. That the evil either in opinion or practice ought neither to be spared, encouraged nor fomented under any pretence of love whatsoever.

These I shall not enlarge, nor yet offer to prove (studying to avoid prolixity) because I presume, they will be readily granted and assented to by all: that then, which principally comes under consideration, is to consider and examine,

Which of all the several sorts of Christians at this day, do most truly observe these rules, and shew forth most of the true love and zeal of God in their way and principles, avoiding that which is contrary thereunto?

Wherein that I may proceed clearly, there are some things previous to be warily and seriously weighed. As—

First: When I speak of the charity of the several sorts of Christians, I speak of such as are settled in their respective principles, as persuading themselves certainly in the truths and soundness of them: so that their love and charity is really to such, as they judge and believe are wrong. Seeming to have charity to all, and be afraid to judge them from an unsettledness in one's self, as not knowing which is right, or which is wrong, is a virtue of necessity, and not of choice; and proceedeth no ways from the love of God, neither has any resemblance thereunto: for God loves and compassionates sinners, and such as are out of the way, not as being ignorant or doubting, whether they be such; but as really knowing them. It were indeed the height of madness and folly for these unsettled, uncertain, and straggling souls to take the liberty to judge others for being wrong, while they profess, they know not yet, who is right, and who is wrong; being only sure of this, that themselves are not come to rights: for they could not in so doing but be self-

condemned. Not but I believe, that the condition of such, if they be truly forbearing, and ready to embrace the good, when seen by them, is both more tolerable to others, and safe for themselves, than those, that are hardly confident in a wrong belief, from thence forwardly judging others. But this I mention for the sake of certain men of loose and uncertain principles, who being really conscious to themselves of their own unsettledness, finding themselves at a loss as concerning many of the controverted principles of the Christian religion, which is right, and which wrong; and not finding a ready way to come to any certain determination therein, and being perhaps unwilling to undergo the trouble and difficulty of such a serious search and inquiry, as well as desirous to avoid these troublesome circumstances, or other inconveniencies, which may seem to them necessarily to accompany their embodying themselves with any particular people or fellowship, and therefore find it more easy to satisfy and please themselves with some general notions of practical truths commonly acknowledged by all, and therefore cover themselves by condemning that heat, asperity, and severe censuring, that is among the several sorts of Christians one towards another, as not consistent with, nor suitable to that love, which ought to be in all Christians: whereas, poor men! they mind not, how much they fall in this crime, and that in a degree far more reprobable, than those they thus accuse. For——

1. Are not they found guilty of the want of this Christian love and charity, that do judge and condemn all those several sorts of Christians, as defective in this so principal and necessary a Christian virtue; whereby they do indirectly shut them out from being Christians or disciples of Jesus? For if they judged it an error inconsistent with Christian love and charity, to condemn or accuse one another for difference in opinion; why are they found themselves so guilty of it? For since this censuring and condemning of one another among the several sorts of Christians is practised by them as their duty, and a necessary consequence of their doctrine, why should these judge them for it? If they say, they condemn them for it,

because they believe it to be a wrong principle; shall not others be allowed the like liberty to condemn principles they likewise believe to be wrong? One of two then must of necessity hold, either that wrong doctrines or opinions may be justly reprov'd, confuted, and condemned, without breach of Christian love and charity, and therefore the so doing amongst the several sorts of Christians (upon their own respective principles in itself simply considered) not evil or reprov'able, and therefore these men wrong in judging it so; or it is an evil, and inconsistent with Christian love and charity to condemn any sort of Christians for their doctrines and opinions: and if so, these men fall foully in this crime, that do accuse all others for this judging of principles, and yet themselves judge them for their principles herein. And,

2. Their envy in this is of an higher degree, by their own sentence, than those others thus judged by them: because the others proceed upon a certain belief and firm persuasion, that they are in the right, and those they condemn, wrong; and so proceed rationally, consequentially to their own principles: but these men, albeit they be conscious to themselves, that they are not come to a determination of what is right, and what wrong, and remain yet in doubt for want of a clear understanding, what to approve, and what to condemn; do nevertheless most irrationally (and inconsequentially to their own affirmations) reprove, censure and condemn all others, as destitute of, or at least defective in, a virtue and quality so necessary and essential to all Christian societies. To whom therefore may be fitly applied the saying of the patriarch Jacob to his first-born Reuben: "Unstable as water, thou shalt not excel," Gen. xlix. 4. And that of the apostle Paul to the Romans, Rom. ii. 21. As also that other saying of the same apostle to the Galatians; "For if I build again the things that I destroyed, I make myself a transgressor," Gal. ii. 18.

Secondly: To make a judgment of the several sorts of Christians, we must fetch it not from the practices of particular persons; but from their respective principles, by inquiring, how far they naturally lead to, or draw from,

this universal love. Because that it cannot be denied, but that among all and every sort of the several sects of Christians, there are men of divers and sundry humours and complexions, some more hot, violent and froward, who prosecute what they judge right, with great zeal, haste, and fury; others of more calm, meek, and loving dispositions, who though they be not less desirous to advance their way, yet do it in a more complacent, affable, and deliberate manner: some there are, that are naturally of a careless, indifferent, Gallio-like temper in such things, and therefore behave more forbearingly and civilly towards such as dissent from them; not because of any virtue, but because such things do not much trouble or touch them. Neither then of these virtues, as they are incident to particular persons, are so justly chargeable upon a sect or people, as from thence to make a positive judgment of their universal charity or not, seeing, these are not the consequences of their principles, or that which necessarily comes from them, as relating to this or that society; but the mere product of their natural and private humours. How far any particular or singular persons among the several sects have attained to the performance of that true love and zeal formerly described, I shall not determine; neither does it necessarily belong to this question: for if any should be found to do any thing, which were so far from being the consequence of their principles, as to be quite contrary, their brethren would not suffer their principles from thence to be disapproved; so neither can the excellency of any singular persons, while not proceeding upon their principles, approve them as justifiable in this respect. As for instance; where it is the universal principle and general practice of a sect, to persecute even to the utmost those that differ from them (as in the church of Rome) should there be found one or two, or a very few of a more moderate spirit, that should profess an aversion from such sort of severity, and also practise it in their station according to their capacity, who would ascribe this moderation and charity to the church of Rome, would take his measure but badly. And on the other hand, where it is the universal principle and general practices of

a people, not at all to persecute for the matter of conscience, should any private persons of that society be carried by their fury and heat to the practice of any such thing, though directly contrary to their principles; who would charge this upon the whole people, and thence measure them, would make also a bad consequence. Nevertheless I shall not deny, but some principles are so pernicious, and so strait and narrow, that they seem by a certain malignity generally to influence all their followers, as shall after be observed: but I shall now proceed to the forementioned examination.

SECT. IV.

An examination of the principles of several sorts of the so called Christians compared with this universal love, and found defective: as, 1. of Papists: 2. of Protestants in general: 3. of Socinians.

AS there are two ways chiefly, whereby a people or society do signify their charity or love towards others, that differ from them; so by these two also is signified their contrary principles and practice.

The first is by a favourable and charitable judgment of the condition of men's souls, albeit of different and contrary principles from them, in supposing, or at least not absolutely denying, but that they may even upon their own principles, if faithful thereto, obtain peace with God, and life eternal.

The second is by a friendly and neighbourly deportment towards men's persons, in not seeking to ruin and destroy them, whether in life, liberty, or estate; albeit their judgment concerning God, and things spiritual in the nature and manner of the exercise of their worship be both contrary and different; where the defect of any of these two is, there of necessity must be wanting universal love and charity.

For thou that hast bound up and tied the means of

salvation to thy principles and doctrines, so as to exclude from salvation all that differ from thee, or contradict thee, hast certainly declared, thy charity exceeds not the limits of thy own form; and that the best opinion and highest esteem thou hast of any that differ from thee, for any virtues or excellencies that may appear to be in them, resolves at last in no better than this conclusion; for all this they must be damned. Neither will it serve to prove the universal charity of any people in this respect, that some of them may problematically affirm, that salvation may be possible to some such dissenters living in remote parts, who are excluded from the benefit of all means of knowing their principles, making this possibility only as an effect of God's omnipotency, and so purely miraculous; alleging, they will not deny, but God in a miraculous and extraordinary way may bring some to heaven: for this shews no charity at all either in the principle or people; but is only a mere seeming acknowledgment of God's omnipotency from a sight of the gross absurdity, that would follow from affirming otherwise. Those only can be esteemed charitable in point of doctrine, and truly to commend the love of God, whose principle is of that extent, as naturally to take in within the compass of it both such, as have not arrived to their discoveries, and who are also different in judgment from them, and that without any extraordinary and miraculous conveyance; as being the common means and order of salvation appointed by God for all, and truly reaching all.

Moreover, in the second place, far less canst thou pretend to have charity for me, that wilt rob me of my life, goods, or liberty, because I cannot jump with thee in my judgment in religious matters: to say, thou dost it for good, and out of the love thou bearest to my soul, is an argument too ridiculous to be answered; unless that the so doing did infallibly produce always a change in judgment: the very contrary whereof experience has abundantly shewn, and to this day doth shew; seeing such severities do oftner confirm men in their principles, than drive them from them. And then, by thy own confession, thou dost not only destroy my body, but my soul also; and

canst not avoid thinking upon thy own principle, but I must be damned, if I persist in my judgment: which for thee to be the very immediate occasion and author of, is certainly the greatest act of malice and envy, that can be imagined; seeing thou dost what in thee lieth, through the heat of thy zeal and fury, to cut me off from obtaining that place of repentance, which for ought thou knowest, it might please God to afford me, were not my days thus shortened by thee. To allege the example of putting to death murderers and other such profligate malefactors (which is allowably done by the general judgment of almost all Christians) from thence urging, that as this is not accounted a breach of Christian charity, so neither the other; will no way serve the purpose; nor yet be a sufficient cover for this kind of unchristian cruelty; because the crimes, for which these are thus punished, are such, as are not justified as matters of conscience, or conscientiously practised; which are unanimously condemned not only by the consent of all Christians, but of all men, as being destructive to the very nature of mankind, and to all human society: and it is confessed even by all such malefactors themselves, I know not if one of a hundred thousand can be excepted; and the punishment of such is justifiable, as all generally acknowledge. But to kill sober, honest, good men merely for their conscience, is quite contrary to the doctrine of Christ; as has been elsewhere upon other occasions largely demonstrated.

This being premised, I shall briefly apply the same to the several sorts of Christians, that thence may be observed, whose principles do most exactly agree with, and lead to that universal love and charity, so much in words commended by all; and for the want of which every sort take so much liberty to judge and condemn each other. There are many other particulars, by which the several sects may be tried in this respect; but these two fore-mentioned being the principal, I shall chiefly insist upon them in this present application.

To begin then with the Papists, there is nothing more commonly acknowledged and assented to among them, than that maxim, *Extra ecclesiam nulla salus*, without the

church there is no salvation; which maxim in a sense, I confess to be true: (as shall hereafter appear:) but according as it is understood among them, it does utterly destroy this universal love and charity. For by this church, without which there is no salvation, they precisely understand the church of Rome; reckoning, that whosoever are not of her fellowship, are not saved. And this must needs necessarily follow upon their principles, seeing they make the ceremonial embodying in this church so necessary to salvation, that they exclude from it the very children begotten and brought forth by their own members, unless formally received by the sprinkling or baptism of water. And albeit they have a certain place more tolerable than hell for these unbaptized infants; yet hence is manifest, how small their charity is; and how much it is confined to their particular ceremonies and forms; since if they think children born among them, for want of this circumstance, are excluded from heaven, albeit never guilty of actual transgression; they must needs judge, that such as both want it, and also are guilty of many sins (as they believe all men are, who are come to age, especially such, as are not in the church) go without remedy to hell.

Secondly: All dissenters and separatists from the church; Infidels, Turks, and hereticks, which (in short) are all that profess not fellowship and communion with the church of Rome, and own her not as their mother, are in a most solemn manner yearly excommunicated by the Pope: And it were a most gross inconsistency to suppose, that such, as are so cursed and excommunicated, and given over to the devil by the father and chief bishop of the church, can in the judgment of the members be saved; especially while they think, he is approved of God, and led by an infallible spirit in his so excommunicating them.

And lastly: To suppose any such universal love or charity, as extending to persons either without the compass of their own society, or dissenting and separating from them, so as to reckon them in a capacity or possibility of salvation, were to destroy and overturn the very basis and foundation of the Roman church; which stands in ac-

knowledging the superiority and precedency of Peter and his successors, and in believing that infallibility is annexed thereunto.

Now, such as are not of the Roman society, cannot do this; and those that do not thus, are such, to whom the church of Rome can have no charity; but must look upon them as without the church, and consequently as incapable of salvation, while there abiding.

If it be objected that the church of Rome professeth charity to the Greek, Armenian, and Æthiopian churches, albeit vastly differing in many things from them.

I answer, that whatsoever charity the church of Rome either doth, or ever hath professed to any of these, shall be found to be always upon a supposed acknowledgment made by them to the see of Rome, as the mother church and apostolick seat, from thence seeking the confirmation and authority of their patriarchs, at least as the Romanists have sought to make the world believe: (how true, is not my present business to inquire :) and all these differences of ceremonies, that are betwixt them, are only approved by the Romanists, as such which are indulged to them by the Pope, who pretends out of a fatherly care and compassion to yield these things unto them: which, if it be true, is done by him rather to uphold the shew of his authority, and because distance of place and other incommodities hinder him from pressing more upon them; since in places nearer hand, and where fitter opportunities have been presented, he hath shewn himself very zealous and violent to bring all to a ready obedience to the least of his commands: as by many examples could be largely proved. Yet some are of the mind, that all these stories, and pretended acknowledgments of Patriarchs to the Romish see, are but the mere effects of the policy of that court to uphold their grandeur; and nothing better but pretty comedies to amuse the vulgar and credulous, and augment their reverence towards the Pope and his clergy: but whatever be in this, it is abundantly manifest, that there can be nothing more contrary to this universal love and charity, than Romish principles, and that no man of

that religion, without deserting his principles, can pretend to it.

As to the other principle of persecution, how much it is preached and practised in the church of Rome, will need no great probation: those that are acquainted with, or have heard of the Spanish Inquisition; of the many inhuman butcheries and massacres committed both in France and the Netherlands upon men, merely for the matter of their consciences; the many plots, consultations, combinings, and wars contrived, fomented and carried on by the bishops of Rome themselves, and the chief of their clergy yielding large and voluntary contributions thereto for to ruin and root out the Dissenters from the Romish society, after Luther appeared; cannot but see, how natural and consequential it is to Romish principles so to do; and thence also observe, how contrary and opposite these things are to universal love and charity; and how much they act the hypocrite, when they pretend Christian charity to any, that differ from them.

And this manifestly appears in these two, which none of them that have understanding to know, or honesty to confess their principles, can deny. I might also add a third, which, albeit by some Popish doctors in some nations it be denied, yet is no less firmly believed and contended for by other eminent persons among them, especially Bellarmine, and approved by the Pope himself, to wit; the Pope's power to depose princes in case of heresy, and give their kingdoms to others: allowing them upon that account to fight against them, and accounting their so purchasing of them lawful. Small offences heretofore would have provoked to this sentence, as appeared in the example of Hildebrand and others; but of late he is more sparing and deliberate in his denunciations, finding his authority less regarded, and his power to bring to obedience much abbreviated. But surely, this principle cannot consist with universal love, when that, which by all is acknowledged to be an ordinance of God, doth not secure the lawful administrators thereof from the bitterness of it: if you will not allow a king to be a king, albeit his right and

title so to be is every way as good, as such among yourselves, unless he be of your mind ; certainly, there are but small hopes of your charity to other persons. There might be much more said and enlarged as well upon this as other things, which sufficiently evidenceth, the church of Rome can have no just claim to this universal love ; which I purposely, to avoid all manner of prolixity, do omit.

The great variety of doctrines among Protestants (so called) will make it somewhat harder to decypher them particularly in this matter ; yet to take first notice of those, who by their most public confessions, as well as by their possession of whole nations, are most commonly and universally understood to bear that name (to wit) the Lutherans and Calvinists, seems most regular.

And because of their unity, as well as of several others, in that doctrine and practice of persecution, I shall make my first observation from thence ; which being not only held by them, but also by several others dissenting from both of them, may be termed, (the more the pity,) a general doctrine of Protestants : how far this contradicts universal love, is before-mentioned. But as to them, it has this additional aggravation (which is very considerable) that they do, and that upon their owned principles, so rigorously persecute one another, not permitting one another the free exercise of their conscience in their respective dominions ; albeit they acknowledge, that they agree in fundamentals, and that they have both upon the same design of reformation departed from Antichrist. How then can these men pretend to any thing of universal love or charity, who upon so small difference, by themselves not esteemed fundamental, do deny one another the very common and natural benefits of the creation ? and of this the island of Great Britain can give good evidence. For albeit the Protestants there be in a sense all Calvinists, or at least not at variance in that, which was, and is, the great controversy among the Lutherans and Calvinists abroad ; and that their difference lies only in the matter of the government of the church, and some other ceremonies ; many of which Calvin himself confesseth not to be of that consequence, for which the godly should

be at variance; yet how little charity they have to one another, and how great and irreconcilable prejudice and malice, is openly known to the world! So that upon this account the Prelatic party has persecuted the Presbyterian, and the Presbyterian them, as they respectively found themselves in a capacity to do it; not only to the ejection of the clergy for this difference out of their function, and the excommunication and publicly cursing one of another; but also to the turning in and out of state officers, to the imprisoning, forfeiting, banishing, yea, and judicial execution both of private and public persons. Not to mention the horrible devastations and public wars, whereby this island became as a bloody tragedy to the ruin of thousands of families; which took its rise from their differences, and was carried and fomented from the very pulpits under this notion; also those common and usual denominations, wherewith they used (and yet do design) one another, are not unknown; as, self-seeking and self-separating hypocrites, seditious incendiaries, presumptuous rebels: and on the other hand; proud and bloody prelates, ignorant and ungodly curates, wicked and hateful malignants, idolatrous and superstitious.

I could also (were it not both tedious and troublesome to repeat such stuff) give instance of not much less severity and reproaches very near of the same quality, that have passed betwixt other subdivided species of Calvinists; as betwixt the Remonstrants and Contra-remonstrants in Holland, upon the difference of their principles, albeit they agree in the matter of government; and the English Presbyterians and Independents, who quarrel not much (at least the generality of them, as themselves are willing the world should believe) about principles, but only in a small circumstance of government. All which doth well witness, how void those men are of true charity! and how far from that true, universal, Christian love, so much commended and pretended to by them! especially considering, that these are not only some personal infirmities or escapes of private persons among them; but the universal, necessary and consequential effects of their respective principles,

which proceed from them as men so circumstantiated and related to such and such fellowships and societies.

There is another principle not only common both to Lutherans and Calvinists, but even to those subdivided Calvinists (I mean the Episcopalians and Presbyterians) which cannot but obstruct and necessarily hinder this universal love; to wit, the pressing after, and seeking to establish a national church; whereby upon the magistrates, or great part embracing any religion, they distribute the whole kingdom into several parishes or congregations, and appoint preachers of that way to them all: so that a man cannot be a member of the state, without he be a member of the church also; and he is robbed of the very privileges, which he ought to enjoy as a man, unless he will agree (albeit against his conscience) to every circumstance of that church, which is established in the country he lives in. For the making of which the more effectual, the law in our country provides, that when a man is excommunicated or cast out of the church, he is also cast out of the state: so that a man upon the church's censure for a matter merely conscientious, incurs the same hazard of the loss of his estate and liberty, as if he had been guilty of some heinous crime towards the state. But how can those pretend to universal love, that have thus confined all, both spiritual and temporal blessings to their sect, that they think not men worthy to live as men, or breathe the common air, unless they will subscribe to all their sentiments? surely, this is far from the nature of God's love, that causes his sun to rise both upon the just and unjust! Thus far as to persecution, and what depends upon it.

I observed before, that the general defect of this universal love did proceed from wrong notions concerning the love of God; for such as confined God's love, did consequentially confine their own. Now the chief way, whereby men by their own narrow opinions seek to limit and confine the universal love of God, is by proposing the necessary means of salvation appointed by God, as not reaching to all; for such, to whom they reach not, we cannot suppose to have any real love extended to them:

In this the generality of Protestants are deficient; albeit some exceed others in a particular respect, as shall be hereafter observed.

That wherein they are generally wanting, is by affirming, that there can be no salvation without the explicit knowledge of Christ, and benefit of the Scriptures. This is held both by Lutherans, Calvinists, and Arminians, I mean, by these churches; whatever may be the private sentiments of particular persons among them.

Now whereas all these do acknowledge, that many thousands, yea, whole nations have been and are excluded from the benefit of this knowledge; they must necessarily conclude salvation impossible to them, and so they can have no charity for them, so as to suppose a possibility of salvation to them. And this goes directly against, and destroys the nature of universal love; which cannot be entertained towards any, but upon the supposition, that they are under a possibility of being saved; or that those circumstances they are under, not being in themselves (simply considered) sinful (as being such, as are not in them to help) do not absolutely exclude them from it. I confess, that I cannot have charity to a wicked man, that he can be saved, so long as he continues wicked; and if thence any should seek to infer, that so likewise——

Object. We cannot have charity to those men, that want the Scriptures and the outward knowledge of Christ, that they can be saved, so long as they want that: therefore as the one is not contrary to universal love, neither is the other.

I answer: The comparison holds not at all; because the ground of my not having charity to him, is his continuing in a thing, which himself knows to be displeasing to God, by the law of God, which he has revealed to him, and acknowledges to be good; and therefore the ground of my hopes of him, that he may be saved, if he repents, is, because he knows the means how to repent, and be converted. So my universal love reaches to him not only in that I believe, 'tis possible for God to bring him out of his wickedness; but in that I acknowledge, that God in order thereto has actually made manifest to him the way, how he may be converted: and so I exclude him not

from the universal love of God, which I suppose in that manifestation of his will to have already really touched and reached him. But the other case has no parity with this. For first, that defect of the Scriptures and outward knowledge of Christ in an Indian or American, &c. is no wilful, malicious act of them against any law known to them; but is the mere providence of God by them inevitable: neither is it unto them any moral evil, that they are born or brought up in these parts, or come not to those places, where they may learn and find that knowledge. If I then judge, that God's love reaches not any such, whom by this providence he has permitted to be thus born and educated, in order to save them, my universal love can no ways reach to them, so as to suppose salvation possible to them, not because they refuse or resist the means of knowledge and salvation appointed to them of God; but because they want it by the will of God, who thought not meet to give it to them. I look not upon it as my work in this Treatise, to refute this doctrine, and shew its contrariety to truth and Scripture, having done that largely elsewhere, (as in my *Apology, expl. of the 5th and 6th Propositions*;) it is enough here, that I shew, that such as hold this opinion cannot justly pretend to universal love: as doth evidently appear by what is said, and needs no further question.

Perhaps the Socinians may step in here, or others of more general principles, who will affirm, they do not believe, that the want of this explicit knowledge doth necessarily exclude men from salvation. It is true, there are some of that mind; but it were hard to rank them under any particular denomination: It being rather a notion of those men, of whom I made mention before, that are uncertain in their principles, and join with no people absolutely; than acknowledged by a people, or any public confession of any united or gathered church and people.

The Socinians generally lay very great stress upon the outward knowledge of Christ, and do believe, the outward knowledge of Christ, or of the resurrection at least, to be absolutely needful, holding the sufficiency of that

alone upon Rom. x. 9. But passing that, and taking it for granted, that the generality of Socinians, and several others with them (who being all taken *in cumulo*) may pass; for as much as a whole body of people do believe and affirm salvation even possible to such, as are by an inevitable fate excluded from the benefit of that external knowledge, in that they say,

Object. That such, as will improve that light of nature, which all men have given them of God, and exercise that common principle of reason, may from the works of creation and providence certainly conclude, that there is a God, forsake many evils, and do much good; and that such, as do thus improve this natural and common light, do obtain of God to send them miraculously either some man or angel to signify to them the outward knowledge or resurrection of Christ, that they may believe it, and be saved.

I answer: This doth not reach the full extent of universal love; because it still limiteth it to this external knowledge, and supposeth no means of salvation without it. And next, because it supposeth somewhat miraculous; which as has been before observed, is a limitation not to be admitted in this case. But if any would affirm, that the improving of this natural light proved to them a means of salvation, without supposing any necessity of having the outward knowledge of Christ at all; albeit it would seem by the extent of their charity, that their love were very universal; yet they do not establish true universal love, more than the other. Because nothing is true universal love, but that which naturally proceedeth from the true love of God, and is founded upon good and sound principles deduced therefrom, and which hath not its rise from the love of self, or from a selfish principle: which though it may have a shew of universal love, is not really such; else he that would affirm, he believed, that all men as well the wicked as the godly, the unbelieving as the believing should be saved, and that no wickedness can hinder a man from being saved—might be said to be a truer preacher of universal love, than any, and most charitable of all men; and yet how would this be justly condemned by all Christians? There can

then be no true universal love, but that which is built upon the love of God, and is pure, and of the nature of it. So then, those that affirm, that men may be saved even without the outward knowledge of Christ, and of the Scriptures, if they improve the light of nature; whether it be that they judge, that the light of nature can carry them through to the end, and accomplish the work; or that they suppose, the improving of it will procure any such miraculous revelation; do not truly preach or establish universal love, because the same is not founded upon the true love of God, but is an exalting of the nature and reason of man, which is really defiled, and proceeds from self. Since these men for the most part do look upon grace, or the operation of the spirit in the saints, as but a mere fancy; so I say, these men do not commend the true love of God, which is contrary to self; but only their own corrupt nature and reason: and do therefore really oppose and slight the universal love of God, in that they suppose man capable of himself to save himself, without Christ the alone Mediator; in and by whom the universal love of God to all is only extended. For whomever God loves, he loves them in Christ, and no other ways; and this love of God in Christ cannot be truly received and entertained to the salvation of the soul, but as the old man, the first man with his deeds (which are altogether corrupted, and can claim no share in man's salvation) is put off and done away; and as the new man, that proceeds from a divine spiritual seed, which is not of nor from man's nature, comes to be born and brought forth in the soul.

But much more do they contradict and declare themselves void of, and strangers to, the universal love, who hold the precise decree of reprobation, with the other principles depending thereupon, in believing, that 'the far greater number not only of mankind; but even of those that profess the name of Christ, are necessarily damned, and that by virtue of God's absolute decree, who from all eternity ordained to create them for that very end, and appointed them to walk in such wickedness, for which he might condemn them, and punish them eternally: so

that not only such, as are ignorant of the history of Christ, and of the Scriptures, are certainly damned; but even most of those who have the benefit of this knowledge, are notwithstanding damned also, for not right using and applying the same, which miserable crime they necessarily fall in, because that God, albeit he publicly, and by his revealed will, doth invite them all to salvation, yet by a secret will unknown to men, he doth withhold from them all power and grace so to do.' Now I say, whoever are of this mind (as all Calvinists generally are) cannot justly pretend to universal love; for seeing, they limit the love of God to a small number, making all the rest only objects of his wrath and indignation, they must by consequence so limit their own love also: for God being the fountain and author of love, no man can extend true Christian love beyond his; yea, the greatest and highest love of any man falls infinitely short of the love of God, even as far as a little drop of water falls short of the great ocean. Now, none of these men, without manifestly contradicting their own principles, can pretend to have love to any of those, that are thus predestinated to death: for what sottishness were it, and inconsistency, to pretend charity to such, so as to suppose a possibility of salvation for those, whom God hath appointed to be damned, and to be sons of perdition? for to say, we ought to have charity to all, because we know not who is appointed to life, or may be called to it; saith nothing to solve this difficulty.

Because even to such, as may be supposed to be elected, I am not to have charity, so long as I see them in wickedness, and in any unconverted state; for that were to walk against all true judgment, and a putting light for darkness, and darkness for light; a calling good, evil; and evil, good; which is expressly forbidden.

Next, this were to make true Christian love as blind, as the heathens supposed their god of their lustful love to be: for I ought to love men for some real good I see in them, as feeling them to partake of, and grow in the love of God; and not upon a mere 'perhaps God may do them good, perhaps they may be called;' unless

I believed, there were something of God in all, given them in order to call them.

Thirdly : Seeing these men do believe and affirm, that as God in this case appoints the end, so he doth the means also ; they are not only obliged upon their principle, without all charity to conclude as damned, and appointed to damnation all such, as have not the benefit of these means they think needful ; but even all such among themselves enjoying these means, in whom appear not (according to their notion of it) true and convincing tokens of conversion. And as this doctrine naturally leads from any thing like universal love ; so (as I observed before) it so leaveneth and defileth with an unlovely humour such, as strictly and precisely hold it, that for the most part they are observed to be men of peevish and persecuting spirits.

For these two principles, to wit, that of there being no salvation without the church among Papists (as precisely understanding it of the church of Rome) and this of absolute reprobation among Protestants, are the very root and spring, from whence flows that bloody and antichristian tenet of persecution for the case of conscience ; and therefore both it and they are directly contrary and diametrically opposite to the true Catholic, Christian Love of God,

SECT. V.

Some principles of Christianity proposed, as they are held by a great body of people, and whole gathered churches in Great Britain and Ireland ; which do very well agree with true universal love.

SUCH as most commonly complain for the want of universal love, do allege this defect to proceed from

the nature of a sect, unto which they think this want of charity so peculiar, that from thence they conclude, that it is impossible either for any sect universally to have this universal love, or for any member of a sect, so long as he stands to his principles, or is strictly bound up and tied to a sect, to have this universal love: and indeed, this in a great measure is too true, if the nature of a sect be rightly understood; and therefore to avoid mistakes, it will be fit to inquire somewhat in this matter.

A sect is commonly and universally taken in the worst part, and always so understood, where it is mentioned in the Scripture: as being either really understood of such as are justly so termed, Acts v. 17. xv. 5. xxvi. 5. or reproachfully cast upon such, as ought not to have been so denominated, Acts xxiv. 5. xxviii. 22. For a sect is a company of people following the opinions and inventions of a particular man or men, to which they adhere more, and for which they are more zealous, than for the simple, plain, and necessary doctrine of Christ. But such as are not a sect, nor of a sect, are those, that follow the faith and doctrines of Christ, and receive and believe the same, as purely preached and held forth by him unto them; and not as by the recommendation of man, as clouded and incumbered with their interpretations and additions: and so are mere Christians, and yet true and faithful ones too; yea, the most true and faithful.

Now, which of the several sorts of Christians are to be accounted sects, and which not, is a great question; and would take a larger discourse, than is proper to be inserted in this place, truly to inquire into it: and therefore it shall suffice me at this time to have asserted this in general, which, I judge, will be generally accorded to by all; and leave the application to each understanding reader: for the clearing which there may several weighty observations fall in hereafter. Probably, this will be almost granted by all; and I am sure, may be truly affirmed; that whatsoever people hold forth and preach doctrines, which in the nature of them contradict and are

inconsistent with true universal love, such may truly be termed a sect; which may be easily applied to those heretofore mentioned: and so consequently, whoever hold forth principles and doctrines consistent and agreeable thereunto, are and may truly be esteemed mere Christians, and no sect. Next, the nature of a people's society, and the causes drawing them together, with the method of their being gathered, does much contribute to evidence, whether they are to be esteemed a sect or not. First, whose fellowship stands merely in judgment, and in that which reacheth the understanding, and so are joined together in and for one opinion, are only to be esteemed a sect, however true their notions may be supposed to be. For the true principles and doctrines of Christ, albeit they do truly reach the understanding, and require its assent; yet they are of an operative nature: however they may be held by one or two members of the church, without working upon their hearts; yet cannot be held, nor ever were, by any entire society, without purifying their souls, and reaching to, and working upon, their hearts, to a true and real conversion, I mean, upon the greatest, and most considerable part: but false doctrines may be firmly believed by a whole society without having any operation. For the gathering of the apostles and primitive Christians was an uniting of hearts, and not of heads only; those *three thousand converts* were pricked in their hearts, and not in their heads only: yea, where there may be a dissent in some things in point of judgment, if there be this unity of heart through the prevailing of the same life of righteousness, yet the true fellowship is not broken: as appeared in the example of the apostles themselves. Now these people, who hold forth the principles and doctrines hereafter to be mentioned, were not gathered together by an unity of opinion, or by a tedious and particular disquisition of notions and opinions requiring an assent to them, and binding themselves by leagues and covenants thereto; but the manner of their gathering was by a secret want, which many truly tender and serious souls in divers and sundry sects found in themselves: which put each sect upon the search of something beyond all opi-

nion, which might satisfy their weary souls, even the revelation of God's righteous judgment in their heart to burn up the unrighteous root and fruits thereof; that the same being destroyed and done away, the inward peace and joy of the Holy Spirit in the soul might be felt to abound, and thence power and life to follow him in all his commandments. And so, many came to be joined and united together in heart and spirit, in this one life of righteousness, who had long been wandering in the several sects; and by the inward unity came to be gathered in one body: from whence by degrees they came to find themselves agreed in the plain and simple doctrines of Christ.* And as this inward power they longed for, and felt to give them victory over sin, and bring the peace that follows thereon, was that, whereby they were brought unto that unity and community together; so they came first thence to accord in the universal preaching of this power to all, and directing all unto it: which is their first and chiefest principle, and most agreeable to this universal love, as I shall hereafter shew. And it is very observable, that as those, whose gathering and fellowship arises from this mere unity of notions and opinions, do usually derive their name and designation from the first authors, inventors and fomenters of those opinions (as of old the Arians, Nestorians, Manichæans, &c. and of late the Lutherans, Calvinists, Arminians, Socinians, Mennonites, &c.) so those people, whose unity and fellowship did arise from their mutual sense of this power working in and upon their souls, that society derives not their name from any particular man; and therefore are providentially delivered from that great mark of a sect. But as the ungodly will be always throwing some name or reproach upon the children and servants of God; it being observed, that through the deep and inward operation of this power in them a dread took hold on them, not only to the

* Which external agreement as well in doctrines as in the practices necessarily following thereupon, became as one external bond and tie of their outward and visible fellowship obvious to the world, whereby they are distinguished even to the observation of man from the several sects professing the name of Christ; as the true Christians of old were by their adherence to the orthodox principles from others, that laid claim likewise to be Christians.

begetting of God's fear in their hearts, but even to the reaching and instructing of their outward man; hence the name of Quakers or Tremblers hath been cast upon them: which serveth to distinguish them from others, though not assumed by them. Yet as the Christians of old, albeit the name of Christian was cast upon them by way of reproach, gloried in it, as desiring above all things to be accounted the followers of Christ; so they also are glad, that the world reproacheth them as such, who tremble before the Lord, and who work out their salvation in fear and trembling.

As the nature of a sect ariseth from the love of self and its production, so in the last place there can be no more signal or certain mark of a sect, than when a people seek to advance and propagate their way in the strength of their own spirits, reckoning the preaching and publishing thereof by their own natural or acquired parts, without the necessity of the inward motion of the Holy Spirit, both lawful and commendable; and not only so, but the advancing and establishing of the same by outward force and violence. For here is man working without God or the guidance of his spirit, in his own mere strength and will, to set up his own images and inventions under a pretence of truths and pure Christianity; but those that dare not seek to advance even that, which they are persuaded is truth, in their own will and spirit (far less by outward force and violence) but in and by God's spirit, as he leads and moves to it by his life and power, shew, that such are not a sect, nor followers of man's inventions, but of Christ alone, waiting to follow him, as he acts and moves them by his own spirit and power: and therefore are no sectarians but mere Christians.

The chief and first principle then held by those Christians, which (as I observed before) naturally ariseth (and was assented to by them) from their inward sense, that tied them together, is, that there is somewhat of God, some light, some grace, some power, some measure of the spirit, some divine, spiritual, heavenly, substantial life and virtue in all men, which is a faithful witness against all unrighteousness and ungodliness in the heart of man, and

leads, draws, moves, and inclines the mind of man to righteousness, and seeks to leaven him, as he gives way thereunto into the nature of itself; whereby an inward, thorough and real redemption may be wrought in the hearts of all men, of whatsoever nation, country, or kindred they be, notwithstanding whatsoever outward knowledge or benefit they be, by the providence of God, necessarily deprived of: because whatsoever they want of that, yet such a measure of this light, seed, life and word is communicated to all, as is sufficient truly to convert them from the evil of their ways, purify and cleanse them, and consequently bring them to salvation. And in the affirming of this, they do not at all exalt self or nature; (as do the Socinians;) in that they freely acknowledge, that man's nature is defiled and corrupted, and unable to help him, or further him one step in order to salvation; judging nothing more needful, than the full and perfect denying and mortification of self in order thereunto. Nor do they believe, this seed, light, and grace to be any part of man's nature, or any thing, that properly and essentially is of man; but that it is a free grace and gift of God freely given to all men, in order to bring them out of the fall, and lead them to life eternal. Neither do they suppose, this seed, word and grace, which is sufficient to lead to salvation, to be given to men without Christ; for they believe it to be the purchase and benefit of Christ's death, who tasted death for every man: so that they confess all to be derived to them in and by Christ, the Mediator, to whom they ascribe all. Yea, they believe this light, grace and seed to be no other, but a measure of that life and spirit, that was in Christ Jesus; which being in him, who is the head, in the fulness of it, is from him (in whom it resideth) as he is ascended up unto, and glorified in the heavens, extended to all men, in order to redeem them from sin, and convert them to God.

Thus according to this principle, without attributing any thing to self, or to the nature of man, or claiming any thing without Christ; the universal love of God to all men is exhibited: whereby the means of salvation by

Christ, and reconciliation unto God is so asserted, that no man is altogether excluded from it; but each so reached, as puts him in a capacity to be saved. Such then, as believe and preach this doctrine, must of necessity be esteemed great advancers and assertors of universal love, as those that truly establish it, not through any uncertainty or doubtfulness in themselves, but upon their own firm and acknowledged principle; since that doth necessarily extend their charity to the not only supposing, but even concluding, salvation possible not only to the several sorts of Christians, but even to such, who by the disadvantage of education, and the remoteness of their habitation are ignorant of the name of Christ. Provided, that this seed, grace, word, and light, which is in them all, and the free gift of God to them all, receive place in their hearts, so as to work out the fruits and nature of unrighteousness; and to beget them unto righteousness, purity, and holiness: which according to this principle is believed to be very possible, where the external knowledge is thus unavoidably wanting. For albeit those who hold this principle, do believe, that the outward knowledge of Christ, and those other advantages, which from the use of the Scriptures are enjoyed among Christians, are very comfortable, and conducing to facilitate salvation; yet they reckon them not absolutely needful, holding them only to be integral, and no essential parts of Christianity: for they place the essence or being of Christianity only in the true and real conversion of the heart, by virtue of the operation of this light, seed, and grace there.

* Even as the essence and being of a man consists in the unity of soul and body, which is enough to denominate one a man, albeit he should want a leg or an arm, an eye or an ear, or have some other defect, or even should be destitute of some of the faculties of the mind, as of the memory, &c. that other men have: yet such an one

* Let not the reader think strange, that I assert this principle, and enter not upon the probation of it (having done that largely elsewhere, as in my Apology) it not being my business here so to do; but only to shew, how such and such principles do not agree with universal love: as on the other hand, when I make mention of other principles, I do not offer to refute them; it being enough here to demonstrate, that they are contrary to universal love.

would still, and that truly, be called a man, albeit not a complete and entire man. Yea, those that live in the most barbarous and uncivilized places of the world, where they are destitute and ignorant of all the liberal arts and sciences used among us, and of all those conveniences, which so much conduce to the facilitating of human society, and accommodating of mankind in their living together; I say, those are still truly accounted men, as having that which is truly essential or constitutive of a man, as such. In like manner, this principle supposeth the possibility of salvation both to those commonly called heathens, and to many among the dark and erroneous sects of Christianity, in that this essential part of Christianity is extended to them, albeit they want those other integrals and comfortable parts, which may in and with respect to the spiritual man be fitly compared to these defects, that those barbarous nations want, which we enjoy, as to the natural man. As none can deny, but this principle is most agreeing to universal love; so the practice of all, even of those that deny it, doth evidence and shew, how agreeable it is as well to the love of God, as to right reason: where, whenever any of the sects come to deal with a heathen, or any such, against whom they cannot urge any thing, from Scripture or tradition, as being principles not acknowledged by them; then they are always forced to recur to an inward, innate light in the soul, to which they labour to make manifest their principles: albeit they differ about the nature and sufficiency of it; yet they are forced to concede, that this is God's love to mankind, and that in this the universal love of God is extended to all. So that to every one, to whom they come to preach, they may find something, by which they may urge or commend their doctrine: of which I shall give one singular example out of the words of Franciscus Xaverius, a Jesuit, whom that tribe, for the high esteem they have of him, term the Apostle of the Indies; as it is recorded in Bernhardus Varenius his *descriptio Regni Japoniæ*, p. 195. cap. 8. where he puts down the words of Francis Xavier's letter thus; (p. 247.) 'The Amargurians, be-

fore they received baptism, were straitened with an odious and troublesome scruple, to wit, that God seemed not unto them merciful and benign, who had condemned all the Japonians before our coming to eternal punishment; especially, whoever did not worship God, according as we preached: and therefore they said, that he (to wit, God) had wholly neglected the salvation of all their predecessors, in permitting, that these miserable souls should altogether be destitute (to their utter ruin) of the knowledge of saving truth. This most odious thought did much draw them back from the worship of the true God; but by the help of God this error and scruple was taken from them. For we first did demonstrate unto them, that the divine law was the oldest of all; yea, before any law was made by the ancients. The Japonians knew by the teaching of nature, that it was unlawful to kill, steal, forswear, and other things contained in the ten divine laws; as was evident in that, when any of them committed these crimes, they were tormented by the pricks of their consciences: that hence reason itself doth teach to flee the evil, and follow the good; and therefore was implanted in the minds of all men by nature: so that all have the knowledge of the divine law from nature, and of God the Author of nature, before discipline be added. Of which, were it doubted, trial might be made in some body altogether void of discipline, who has been educated in some mountain or wilderness, without any knowledge of the laws of his country: for if such an one, thus altogether ignorant and unacquainted with human discipline, were asked, whether to kill a man, to steal, and these other things, which the law of God forbids, were sinful or not; or if it were not right, to forbear these things; truly, I say, such an one utterly ignorant of human discipline, would so answer, that it would easily appear, that he were not void of the law of God. From whence then shall we judge, he has drawn his notion, unless from God himself, the Author of nature? if then this be manifest in barbarous men; how much more in men civilized and well educated? which being so, it necessarily follows, that the divine law was implanted in

man's heart, before all laws made by man. This reason was so manifest to them, that they were fully satisfied; and so being delivered from these snares, did easily subject themselves to the sweet yoke of Christ.' Thus far Xaverius.

Thus it may seem, that to satisfy these Japonians, that their forefathers were not all necessarily damned; and to shew, that the universal love of God reached unto them, to put them in a capacity of salvation; this cunning Jesuit could not find another way, than by asserting this principle: albeit it be no ways congruous to the doctrine of the church of Rome. For these ancient Japonians could not be esteemed members of the church of Rome; and as not being such, according to the Romish principle (who say, there is no salvation without the church, that is, without the church of Rome) must needs have been damned.

Secondly: That notion and definition of a church, which naturally arises from this principle (and is accordingly believed by the assertors of it) doth also both very well agree to, and establish, this doctrine of universal love. For by virtue of this seed and light extended by Christ unto the hearts of all, it being supposed, that men may thereby be truly converted, and consequentially united to Christ, it naturally follows, that such may become members of the church: else none of old, but the families of the patriarchs and of the Jews, could have been judged to be saved; nor yet any, during all the time of the apostasy: which as it is false in itself, will be hardly affirmed by any. And therefore since such might be saved, they must be esteemed members of the church; without which (in this large sense) there can be no salvation, as including the whole body of Christ: of which body who are not, are certainly excluded. And therefore it is, that the church catholic or universal, is not so confined to any sect, form, or external profession, as that those that are not initiated in those forms, are excluded absolutely from being members of the church; unless it be upon refusal or resistance of the will of God really manifest to them, as drawing them to the practice of particular things. For it hath pleased God at several times to require several things, both of particular

churches and persons, which he has not of others : as to the Jewish converts, to abstain from things strangled and blood ; and to the churches of the Gentiles, not to circumcise ; (which was permitted to the Christian Jews for a time ;) and from particular persons many particular things have been required : which, albeit they were not general obligations upon all Christians ; yet in so far as manifested to, and required of them, were sufficiently obligatory : and their disobedience to them should have been in them a breach of their general obligation of obedience (which we owe to God in all things he requires) and consequently pernicious ; however others, to whom they have never been revealed nor required, might have been saved without them.

Thirdly : As the asserting of principles, which commend the love of God, and shew the great extent of it to mankind, do most agree with universal love ; so this people in another chief principle of theirs do greatly shew it. For as by the preaching of this universal principle of the light, they shew the extension of God's love to all ; so by preaching, that God both doth, and is willing to reveal his will immediately by his own Spirit in the hearts of all those that receive his light, that so they may be guided, acted, and led thereby, and know the mind of God thus inwardly, immediately in themselves ; they hold forth the intension of God's love to all those that follow and obey him : so that they neither bind up this being led by the Spirit of God, only to themselves, nor stint it to singular and extraordinary occasions ; but hold it forth as a common and universal privilege to all true Christians and members of the church. Now this doctrine greatly commends the love of God, and establisheth the principle of universal love, in that it shews, how universally God hath offered this blessed privilege to all, in that he hath given his light unto all ; upon the receiving of which this immediate guidance of the spirit followeth, as a necessary concomitant : for such as deny this immediate revelation of God's will by his Spirit, in the hearts of his children, to be a common and universal privilege to all true Christians and members of the church, must needs suppose the knowledge of his will

necessary for them, to be communicated to them by some other external means, as by outward writings and precepts; insomuch that all such as are robbed of this benefit, are necessarily excluded from partaking of the universal love of God, in order to the salvation of their souls.

Fourthly : As the confining of the gifts and graces of God to certain external forms and ceremonies, are directly opposite and contrary to universal love, such as the limiting of the work of the ministry to outward ordination, and to a particular tribe of persons; the making human parts and arts more necessary thereto, than the grace of God, so that the grace of God is not judged sufficient to make a man a minister, or to privilege him to preach without those other artificial and ceremonial things; so I say on the other hand, those people to the commending of the universal love of God to all, but especially in the visible church, do affirm, that as this light and grace of God is given to all in order to save them; so whoever finds himself truly called in his heart thereby, and fitted to minister to others, may lawfully preach and declare to others the good things that God has done for his soul, and direct and instruct them, as by the same grace he is enabled, how they may come to the experience and attainment of the same things; albeit he have no outward ordination or call from men; be not initiated in their ceremonies and orders, nor yet furnished with their learning and school-education. This greatly commends and holds forth the love of God, because it does not confine the ministry unto such a narrow compass, as by the several sects it is done; but supposeth, that among those that had not the Scriptures and outward knowledge, there might have been ministers or preachers of righteousness: as it was said of Noah, that he was one, who was, ere the Scriptures were writ: and Job was another: besides Socrates amongst the Greeks, Pythagoras amongst the Latins, and several others that might be named among the Arabians, Indians and Ethiopians. And this doctrine doth very much hold forth the universal love of God in the visible church, in that it excludeth none from ministering his gift, as he hath it, albeit a poor tradesman, or mechanic men; as is done among the far greater parts

of the sects of christendom by the presumptuous usurpation of them.

Fifthly : This people do greatly commend and hold forth the universal love of God to all, in denying the use of outward, carnal things, which perish in the using, such as washing or sprinkling with water, or eating of bread and wine, to be the seals of God's covenant with man, or to be the means or channels, by which grace and spiritual refreshment is ministered to the soul. For thereby they confine not God's love in the communicating of his gifts and graces to the application, or not using of elementary things, which may be as truly (as to the matter of them) performed by the most wicked and greatest hypocrite of the world, as by the most godly and sincere ; as do the greatest part of the sects among Christians, who make such a noise of the sacraments and ordinances, and do so quarrel and jangle about their matter and manner of performance : but do affirm and believe, that increase of grace, and refreshment in and by the life of Christ, is conveyed unto the souls of all those that are faithful, as this seed receives a place, and grows up in their hearts, without these outward ceremonies. This cannot be performed, but by such as are sincere and godly indeed ; for such can only be truly faithful, and wait in that place, where grace and refreshment, strength and power, wisdom and courage, patience and all other good gifts are received.

Sixthly : These people do much establish universal love, in that they affirm, persecution of men for the matter of their consciences to be unchristian and unlawful ; believing that as God can only inform and enlighten the conscience, so it is contrary to the universal love of God, for men to seek to force and restrain it : as hath hitherto been sufficiently shewn.

Lastly : They do very truly and observably establish universal love, in that they preach love to enemies, and the necessity of bearing and suffering injuries without revenge ; holding it unlawful for Christians to fight, or use carnal weapons, even to resist such as oppose them, and wrongfully prejudice them. As this is most agreeable to the doctrine and practice of Christ, so is it to the universal

love of God, whose long-suffering patience even towards the wicked, stiff-necked and rebellious, after many provocations, doth above all declare his love; in which they cannot pretend to be followers of him, who believe it lawful for them to revenge every injury, to give blow for blow, and knock for knock (and so know not, what it is patiently to receive and suffer such an injury) if they have any opportunity of revenging themselves: and so consequently cannot have universal love, which necessarily supposeth and includes love to enemies. And he that will beat, kill, and every way he can, destroy his enemy; does but foolishly contradict himself, if he pretend to love him: and those that do not preach and practise love to enemies, but that which is quite contrary, cannot justly pretend either to the doctrine or practice of universal love. Wherefore I desire the reader may make application hereof, as to the several sects of Christians, and examine, whose principles and practices do most agree herewith; and seriously consider, whether there be any intire, united body of Christians, except these here mentioned, who do unanimously hold forth so many doctrines, so directly establishing, and agreeing to, TRUE UNIVERSAL LOVE.

24 MA 59

Written in Aberdeen Prison,
the First month, 1677.

FINIS.

BOOKS LATELY PUBLISHED BY

JAMES PHILLIPS & SON,

GEORGE YARD, LOMBARD STREET.

MEMOIRS of the Life of BENJAMIN BANGS, late of Stockport in
Cheshire, deceased; mostly taken from his own mouth. 6d. ftd.

A Journal of the Life of JOHN BANKS. 2s. 6d. bound.

Some Account of the Life of WILLIAM RECKITT. 1s. sewed.

A Journal of the Life of DANIEL STANTON, late of Philadelphia, in
the Province of Pennsylvania. 1s. sewed.

Some brief Memoirs of the Life of DAVID HALL; with an Account of
the Life of his Father JOHN HALL. To which are added,
divers Epistles to Friends, on various occasions. 2s. 6d. bound.

Miscellanies Moral and Instructive, in Prose and Verse; for schools.
2 vols. 5s. sheep.

N. B. The Volumes may be had separately.

**Captivities of divers Friends by the Indians, viz. of ROBERT BARROW,
BENJAMIN GILBERT, and ELIZABETH HANSON, and their
Families.** 3s. sheep, 3s. 6d. calf lettered.

ROBERT BARCLAY'S Catechism and Confession of Faith. bound 1s.

————— in Latin, bound 1s.

————— in Danish, bound 1s.

————— **Apology for the True Christian Divinity.** 8vo.
4s. 6d. sheep, 5s. 3d. calf lettered.

————— on superfine writing paper. large 8vo. calf
lettered, 7s. 6d.

————— in French, 6s. sheep, 6s. 9d. calf lettered.

————— in Latin, 4s. 6d. sheep.

————— in Spanish, 4s. 6d. sheep.

————— in Danish, 4s. 6d. sheep.

————— **Concise View of the Christian Religion.** 2d.

————— **Treatise on Christian Discipline,** formerly pub-
lished under the title of "The Anarchy of
the Ranters." 1s. sewed.

RACHEL BARCLAY. Poems selected by her, to promote Piety and
Virtue in Young People. 12mo. 3s. boards.

ELIZABETH BATHURST'S Truth Vindicated, in her Testimony and
Writings, bound 1s. 6d.

THOMAS BEAVEN'S Essay on the Restoration of Primitive Christianity,
bound 1s. 6d.

- MARY BROOK's Reasons for Silent Waiting. English. 4d.
 _____ in French. 6d.
 _____ in French and English. 6d.
- THOMAS CHALKLEY's Life, &c. 5s. 6d. sheep, 6s. 3d. calf lettered.
- RICHARD CLARIDGE's Life, &c. 8vo. 3s. 6d. sheep.
- JOSEPH COALE's Life, &c. 1s. bound.
- RICHARD DAVIES' Life, &c. 12mo. 1s. 6d. bound.
- JONATHAN DICKENSON's Account of God's protecting Providence,
 in the remarkable Deliverance of ROBERT
 BARROW and others. 1s.
- WILLIAM EDMUNDSON's Journal. 8vo. 4s. sheep, 4s. 9d. cf. ld.
- THOMAS ELLWOOD's Foundation of Tithes Shaken. 8vo. bound 2s.
 _____ Davideis, a Sacred Poem. 2s. 6d. sheep.
 _____ Sacred History, a new Edition, in 3 vols. 12mo.
 13s. 6d. sheep, 15s. calf lettered.
 _____ Life, Convincement, &c. 3s. sheep.
- SAMUEL FISHER's Works. Folio. 10s. calf lettered.
- JOHN FOTHERGILL's Journal, &c. 8vo. 3s. 6d. shp. 4s. 3d. cf. ld.
- GEORGE FOX's Doctrinals. Folio. 10s. 6d. calf lettered.
 _____ Life, &c. Folio. 18s. calf lettered.
- JOHN FRY's Select Poems. bound. 1s. 6d.
 _____ Resolution Realized. 1d.
 _____ Extracts of the printed Epistles from 1682 to 1762,
 inclusive, 6d.
- BENJAMIN GILBERT, and his Family's captivity by the Indians, 1s.
- JOHN GRATTON's Treatise on Baptism and the Lord's Supper. 12mo.
 bound, 9d.
 _____ Right to Tithes examined. 6d.
 _____ Life, &c. 2s. bound.
- JOHN GRIFFITH's Remarks upon important Subjects, 1s.
 _____ Life, &c. 8vo. 3s. sheep, 3s. 9d. calf lettered.
- JOHN GOUGH's Tracts on Tithes. 6d.
- SARAH GRUBB's Life, &c. 12mo. 3s. 6d. sheep.
 _____ on superfine paper, 8vo. 6s. calf lettered.
- JOHN GURNEY's Address to Youth, 6d.
- THOMAS à KEMPIS, Of the Imitation of Christ. Translated from
 the Latin by JOHN PAYNE, 8vo. 6s. cf. ld.
 _____ in 12mo. a new Edition, 3s. 6d. sheep.
- JOHN KENDALL on Stage Entertainments, Romances, &c. 4d.
 _____ Catechism. 2d. New Edition.
 _____ Extracts from the Works of the Archbishop of Cam-
 bray. 12mo. 2s. 6d. sheep.
- WILLIAM PENN's No Cross, no Crown: in French. Translated by
 BRIDEL. 8vo. 5s. 6d. shp. 6s. 3d. cf. ld.
 _____ Life and Select Works. 5 vols. 8vo. 22s. 6d. sheep,
 26s. 3d. calf lettered.
- CATHERINE PHILLIPS' Life, &c. 8vo. 4s. 6d. boards, 5s. 6d. cf. ld.
- JOSEPH PHIPPS' Remarks on Ecclesiastical Impositions, 6d.
 _____ Answer to Catholicus, 6d.
 _____ on Tithing, under the Gospel, 4d. stitched.

nce,
ERT

s.

mo.

d.

762,

is.
2mo.

from
ld.

Cam-

ed by

heep,

f. ld.